The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6073 Saturday, November 29, 1958 Price 3½d.

WOLFENDEN REPORT AND THE CHURCHES

IT is hard for legislators to apply law to what is usually called vice; and what will eventually come out of the House of Commons this week in the debate upon the Wolfenden Report is likely to be as difficult a compromise upon the wretchedness of prostitution and homosexuality as sensible men can contrive.

It is almost impossible for law to suppress vice, and yet law cannot ignore it. Prostitution, for instance, by whatever is done is likely to be driven underground, or more likely, find means openly to evade the law; homosexuality is likely to continue, for the law cannot alter the fact that according to evidence before the Wolfenden Committee, one to four per cent of British males are temperamentally homosexual. But the law has to contrive somehow to help support a public opinion in which the normal in sexual relations is accepted as a standard. The acceptance of anything different from this is likely to add to the misery that the Wolfenden Committee examined, and not relieve or heal it.

Public Opinion

The real wretchedness, however, of the situation which the Commons have debated, is the hypocrisy of public opinion towards it. The prostitute will be the offending person, the law will be directed against her, and it may be impossible for the law to act in any other way. Yet, as there is suffering in all situations of vice, it is the prostitute who suffers most in the situation she represents. The men eventually can escape and lead normal lives; they can even feel not the slightest compunction for what they have done, or eventually they can feel the remorse that a Tolstoy felt—but, still, they can lead normal lives.

Few of the prostitutes can ever escape. This is not to sentimentalize about them. It is merely to state a fact. In the degradation of souls it is the woman who pays, and the man takes away his soul scot free, and can burnish it up and present it to the world as a very respectable soul indeed. Never could there be a more brutal bartering of personalities than in prostitution. To put all the lasting horror on the woman and to allow the man to go without one offence upon him is an injustice incalculable. Yet what can the law do about that? The implications run deep indeed and deride the standards by which a great deal of social life is conducted.

Moral Justice

Presumably, homosexuality can be a position of suffering for those who know it. It—or its like—has been described as a "Well of Loneliness", very deep indeed in the meaning of loneliness. What can the law do? How can it help those who find themselves in the depths to escape? Who really cares? The occasional priest who writes to the newspapers and talks about will-power can know little enough about what is called will when involved with innate temperament. Yet society as a whole suppresses, sniggers, or retreats in horror. Make the offender once again pay, as indeed he always does, apart from the law, yet the implications of the payment goes down to the roots of all moral justice.

The Shams

Law cannot do anything about moral shams and lies. It is helpless. What can the law do about what takes place in this country every Sunday?

Sixteen million people, it has reasonably been reckoned, read the *News of the World* on Sundays. (Circulation, 6,770,000, the highest in the world.) Yet, according to Francis Williams in the *New Statesman* of November 15, the issue of this Sunday newspaper on the previous Sunday contained the following:

> Reports of "Four cases of rape, two of living on immoral earnings, one of publishing obscene photographs, two of improper assault, a divorce case, a soliciting charge, various minor episodes of delinquency, and a front-page story: 'White Slavers Seize 1,000 Beautiful French Girls Every Year'." Williams comments, "Moralists and social reformers may say what they will, but those who inhabit the *News of the World* offices know that the English like their Sundays to be violent, bloody and concerned with what goes on in the public parks".

Well, England is a reputed Christian country, it has an Archbishop of Canterbury, and anyone, non-churchgoing, can listen to or see a fair amount of formal Christianity from radio or on television. A shock of indignation would pulsate in the Englishman's heart if, for instance, a foreigner (a Communist?) told him he was not a Christian. Yet far more people read the *News of the World* and its like on Sundays than attend religious services. The public opinion in which the Wolfenden Report has been presented is more interested in disguised pornography, and in using other people's shame for entertainment than in an inward moral reform about the Report's subject.

What can be done? The churches could attack and expose the shams of accepted social conduct. But can it genuinely be said that the churches do this? How true it is that often by silence and formalization they give assent to the accepted that is often a hideous lie.

"SO GREAT A MYSTERY"

By Margaret Barr

I HAVE recently been privileged to read a most moving article under this title by Marjorie Sykes, a leading member of the Society of Friends in India. It puts my own deepest convictions so clearly and cogently that I have obtained the writer's permission to quote it in an article to *The Inquirer*. Its relevance to us as Unitarians cannot but be obvious, and perhaps some amongst us may be moved by it to delve more deeply beneath the surface of the liberal and tolerant attitude to other religions which is one of the major things that distinguishes us as a group from more orthodox Christian groups, but which often, alas! represents shallowness and indifference rather than depth and understanding.

Marjorie Sykes came to India originally as a missionary, and was in charge of a large girls' school in Madras. After a few years she joined the Society of Friends "by convincement" and went to Bengal, where she was very close to Tagore during his last years. She also knew Gandhi well, and since his death has been for several years in charge of the teacher-training department of his headquarters at Sevagram. She has written a biography of C. F. Andrews, and recently has worked with Vinoba Bhave, India's "Saint on the March". She is now ambassador-at-large for the Society of Friends in India.

The article is unfortunately too long to quote in full. Early in it she quotes with approval from a review in *The Times* Literary Supplement of Frederic Spiegelberg's "Living Religions of the World". "By concentrating on the living core of a faith, the particular religious awareness of the Reality in and beyond all forms, which it embodies, he hopes to awaken in his readers the imagination which alone can read truly the symbolic language of religion and loosen the cramp of literalism". The words "the living core of religious awareness" recur frequently throughout, as she endeavours to make clear what she has learnt from people of faiths other than her own, and especially from the simple, practical application of the ethics of the Sermon on the Mount to everyday life by Gandhi and Vinoba.

★

The following are some passages which have interested and moved me most.

"I want to make it quite clear that the new light which I have tried to describe does not lead one away from Christ; on the contrary, it illuminates his teaching and shows me how shallow much of my understanding has been, and how little I have yet learned obedience. I can only repeat that at the 'living core' of other faiths I have found enrichment, not contradiction, of my own.

"True friendship is an ultimate not for the sake of anything that we can either get or give. The enrichment of experience which may come to us is a by-product; it is not the motive of the friendship. Any suggestion whatever that there is an ulterior motive behind friendly approaches at once sets up a barrier and spoils the whole relationship. I cannot make friends with someone in another religion in order that I may enter into his experience, or share mine with him. Friendship does not work that way."

★

"This seems to me to be the fundamental difficulty in the conscious 'missionary' motive. A missionary, in the common (and surely not mistaken) interpretation of the word, is one whose deliberate purpose is so to influence people that they will come to share his beliefs and join his religious community. And in so far as this purpose governs his human relationships, he is debarred from the spontaneous, unreserved freedom of communion which is real friendship.

"I can conceive of no higher or deeper or more majestic revelation of God in human language than was given to us in Jesus Christ. But I dare not say that among all the infinite resources of human personality there could be no other revelation. I dare not say that the Seed of God could not grow in some other soil into a flowering of holiness with a different but not less lovely fragrance than that which flowered in Galilee. I dare not say that the ancient symbolic language of Indian religious culture could not reveal the Eternal Christ, 'the power and wisdom of God', to the men of Asia with as deep and compelling a power as that which I myself feel in the symbols and language of the culture in which I was borne. . . . It seems to me that the theological language about the one, final and unique revelation, the climax of human history . . . is the result of expressing a profound religious experience of the living power of Jesus Christ in the thought-forms of a philosophy of history which is neither universal nor final."

★

"It is true that Jesus confronts men with the need to choose. But the choice is not between Hinduism and Christianity . . . it is between self-seeking and self-giving, between saving one's life to lose it, and losing it to save it 'unto Life Eternal'. It is true that he invites men to join the company of his friends, but that company is not to be identified with any earthly religious association. The only condition is that we learn to be friends, to love one another.

"I feel ill at ease with any approach which discusses the relationship between 'isms' and abstractions. Real relationships are between persons. When I meet these persons, my friends, Hindu, Muslim, Christian, Buddhist alike, and we talk of the mystery of life, there is one supreme mystery with which we all wrestle as human beings seeking light. In the face of real tragedy men ask the old question, how can the All-mighty be also the All-Lovable? Our understanding is baffled; then by what faith do we live that our life may have dignity and worth? Before so great a mystery we who are friends share, with no reserve and no pretence, the things which are our comfort and our strength. We rejoice if anything we have can be of use to a friend; we take with eager gratitude his treasure which speaks to our condition. We do not desire that all men should take the name of Quaker or the outward name of Christ; we do desire that all should be guided by 'that Spirit which is pure and holy', and that God will speak to them in whatever language, and through whatever symbol, can best bring them to the True Centre of their lives."

AN OLD MEETING HOUSE

NEWINGTON GREEN UNITARIAN CHURCH

By T. L. Watkins

THIS year is the 250th anniversary of the building of a meeting-house at Newington Green, London, by a group of Protestant Dissenters. During the preceding forty years, the twenty or so houses grouped round the Green had provided a refuge for a number of the clergy ejected in 1662. To gain a livelihood now that their stipends as parish priests were forfeited, several set up schools and academies. Perhaps the one with the greatest claim to fame was started by the Rev. Charles Morton, ejected from the living of Blisland, in Cornwall. It is not only for his pupils, who included Samuel Wesley and Daniel Defoe, that his academy is remembered, but as being the first institution of its kind to break with the university tradition and use the English language as the medium of teaching.

Even though Morton managed to conduct his academy for nearly twenty years, the authorities did all they could to harass him, and in 1685 he emigrated to America, settling in Charlestown, and later becoming Vice-President of Harvard University. But the teaching did not cease with his departure. Associated with him for many years was the Rev. James Ashurst, another of the Ejected, and usually considered as the first minister of the Newington Green congregation. He carried on Morton's work, and was succeeded after his death by another ejected clergyman, "old William Wickins". The latter had been Scribe to the 4th London Classis set up thirty years previously by the Presbyterians during the Commonwealth, and was 85 when he died.

★

The passing of Wickins in 1699 marks the end of a succession of ejected clergy, and we may perhaps surmise, in the absence of direct evidence, that it was a fresh generation, brought up from childhood outside the established church, who realized the need for the Dissenters to build their own places of worship. For it was not until 1700 that the Independents built their chapel in Stoke Newington, while a further eight years were to elapse before the first meeting-house for the Presbyterians was erected at Newington Green. The congregation which took this step, at the time when Queen Anne was trying to suppress the Dissenters, consisted of members of the new merchant and professional classes who had come to live on the Green away from the crowded City. The meeting-house was built by a goldsmith, Edward Harrison, who leased it to two members of the congregation.

Throughout its history, the lay members of the congregation have been assiduous in conducting the affairs of the meeting-house and at the same time have taken an active part in the struggle for political and religious liberty. As early as 1740, the treasurer of the day, Matthew Raper, took steps to establish a fund "that if contributions should fail, the place might not be shut up abruptly". Five years previously he had been appointed a member of the Committee of Protestant Dissenting Deputies to press for the repeal of the Test and Corporation Acts, passed in the reign of Charles II. A successor as deputy on this committee for upwards of thirty years at the beginning of the nineteenth century was William Chamberlain, great-uncle of the Rt. Hon. Joseph Chamberlain.

Another tradition of the church is that its ministers have generally combined the practice of some other profession with the office of minister. This practice became established early in the eighteenth century, when five in succession held the post of Dr. Williams's librarian. After the removal of the last of these, the Rev. John Hoyle, to the Octagon Chapel, Norwich, his successor was Richard Price, who was to achieve a world-wide reputation during the twenty-five years he occupied the pulpit. His "Treatise on Morals" was highly regarded—David Hume in particular being greatly impressed by the fairness with which he put forward his views, while his mathematical studies of reversionary payments led to his being appointed financial adviser to the Equitable Assurance Company. Associated with Price later as joint pastor was Joseph Towers, who ably supported him by his liberal political writings in favour of American Independence, a cause which they both espoused.

In the early years of the next century, it was largely through the efforts of its lay members that the church survived. The name of Chamberlain has already been mentioned; at the same time the Treasurer was Charles Kinder, whose loyal service saw the church through a difficult period. It was the nephew of the latter, Mr. Richard Kinder, who was responsible for coming to the assistance of *The Inquirer* in the year after its foundation and establishing it on a firm financial basis, later acting as editor for many years.

★

In 1838, however, the church was lifted from its doldrums by the appointment of the Rev. Thomas Cromwell, who combined with this ministerial position the post of Clerk to the Paving Commissioners of Clerkenwell. Mr. Cromwell had already an established reputation as a writer and lecturer on antiquarian subjects, and he, together with Andrew Pritchard, the microscopist, and Samuel Sharpe, translator of the Bible, made the little church on the Green almost as wide an influence on public life as it was in the time of Richard Price.

During the subsequent seventy-five years the church grew in numbers far beyond anything it had known previously, but with the growth of London the character of its congregation changed. In 1910, Dr. J. Lionel Tayler became minister. He was a man of unusual vision and depth of thought which, combined with an extraordinary kindliness, gained him the love and respect of his congregation. However, even his efforts were unable to stay the decline in membership which had become evident after the turn of the century and which was hastened by the 1914-18 war. In 1923, Dr. Tayler moved to Lincoln. A few years later it was rumoured that the church might have to close, but happily this did not occur, the few who remained being faithful to their tradition. In fact, the spirit of the members remained so high that during the second world war the church was open for worship every Sunday, and when the building was so damaged by a nearby land-mine that it could not be used, the services were held in the Schoolhouse. Recalling Matthew Raper's words, far from having to "be shut up abruptly", the church today proudly displays the word "Unitarian" over the door of its freshly painted building as the small congregation celebrates its anniversary celebrations.

PERSONAL PROGRESS

By Charles Easton

THE original self-centredness of human nature is a fact with which we have to reckon all our life long. It does not take religious people long to discover that egoism is the chief obstacle to human nature struggling to acquire the graces of religious living. We may as Unitarians brush aside the doctrine of original sin, but we cannot ignore original self-centredness. Some preach that the evils of our time are the consequences of the sin of Adam, and can be redeemed only from on High. The times demand that we proclaim with no less conviction, that the rise of mankind will only come as men and women learn to progress beyond their original selfishness.

One often senses among free thinking religious people a reluctance to take the first step in this matter. They are unwilling to admit that the bundle of tendencies we call our human nature is in its beginning, earthy, passionate, uncoordinated. They look at a baby screaming in his cradle for his next feed, and say how wrong it is for orthodoxy to say that an innocent little child is born with original sin. The story of the fatal consequences of Adam's eating of the fruit of the tree of the knowledge of good and evil may be a myth. The self-centredness of human nature is a fact. Perhaps it is the lingering effect of many texts that leaves us with the impression that everything in creation is of necessity perfect. But perfection is not the beginning of our nature. It is the end towards which creation moves. Poets have persuaded us of an "angel infancy", when they were no more than remembering the time before developing moral consciousness made them aware of the faults of their own nature. It was the same moral experience that long ago created the myth of the perfect Eden into which imperfection came. But texts and myths and poets apart, there is the charity that says, "There's always some good in the worst of us". If we allow this sentiment to throw a smoke screen round the real facts of our nature, we are apt to make reluctance to criticize another absolve us from the necessity of taking our own human nature in hand.

★

We are made for progress and it is no slight upon creation to admit that we are created selfish. It is no sin that a baby screams for his food or that a toddler clings grimly to his own toys. Self-centredness is our first mechanism of survival. It is the normal mark of childishness to say "me wants" The sign of youth is to say: "I"—and "I"— and "I". Kierkegaard goes on to say that the mark of maturity is to understand "that this 'I' signifies nothing if it does not become the 'thou' to whom eternity unceasingly speaks, and says: 'Thou shalt, thou shalt, thou shalt'." We can plot our own religious progress as we determine to which of these three stages our habitual attitudes belong. However long we have studied to make ourselves God-centred, we may be disconcerted to find in ourselves attitudes which are still based on the adolescent "I". Even the intrusive "me" is not for long absent from most of us. Yet if we accept the developing pattern of our nature we are not unduly cast down if we have sometimes missed the mark. As Victor Gollancz has it in "My Dear Timothy", when we accept ourselves for what we are, we struggle with a greater steadiness. "Before, we felt at every defeat as if we had failed in the final examination: now, the past is always irrelevant and the next attempt is all that matters".

★

We talk much of progress and mean many things by it. On the surface of civilization there is the story that begins with twirling a fire-stick and has reached the hydrogen bomb. In history books is the record of the difficult transition from warring tribes to the assembly of United Nations. At the heart of life there is, repeated in the life span of every mature person, the personal progress from the infantile "me wants", through the adolescent "I", to God-centred maturity. "Spiritual evolution, as distinct from revolution", writes Hugh Fausset, "consists of this gradual dying to the old life of the divided senses, and the gradual growing of the new life of wholeness within the decaying body of the old". He goes on to confess that contrary to his expectation he finds "that the spiritual is not contrary to nature, but more truly natural, no contrary to reason, but more profoundly rational. What is unnatural is servitude to selfish impulse".

We hear much today of achieving man's highest good. In the attempt to reach this dizzy pinnacle, reformers pile goods upon goods only to find that men and women remain precisely where they were. In an age that knew little of what we reckon as modern civilization, Eckhart had discovered the true way of progress:

> "A perfect person will be so clear of self, so wrapped in God, so obedient to His willing, that his joy will be in the escape from himself and in consciousness of nothing but Divinity . . . he wants only what God wants and wants it God's way."

THE AUSTRALIAN BUSH

BY AN AUSTRALIAN

By Colin J. Gibson

"ZION" is one of those words which have widened out in their meaning. Originally it was the name of the stronghold which David took from the Jebusites. "And David", runs the record, "dwelt in the stronghold and called it the city of David". Sometimes it is used in the Old Testment of the stronghold; sometimes of the whole city; sometimes of the whole nation. Frequently we find the terms, "daughter of Zion", "children of Zion" used to describe the people. And as the Temple was built on or near Mount Zion, it became the holy hill or mountain, the chosen habitation of Jehovah, where He must be worshipped and praised. "Out of Zion hath God shined", says the Psalmist. Thus it has passed into Christian terminology as a name for the Church. You will find it given in the dictionary as equivalent to the Church of God, and so it appears in hymns: "Let Zion and her sons rejoice", writes Dr. Watts.

The word Bush, to an Australian, has taken on a similar extension of meaning. To an Englishman, it is just a growing shrub, but to an Australian it is an expanse of country, perhaps where no tree grows. It awakens in him a sense of the sacred. Cities all over the world are very much alike, but the Australian Bush is somehow different. It is especially the abode of God. Say the word Bush to an Australian in a distant land, and he will be already smelling gum-leaves. He will be carried away in the spirit. The landscapes of Australian painters have a catching of the light, which only an Australian can see. No Englishman, for that reason, can paint an Australian landscape. He just misses that catching of the light. The beauties of the world are many, but there is about the Bush a special appeal for one who has grown up in it, and learnt to know it. It is felt even by the townsman, who knows the Bush only from visits.

The Deuteronomic singer, speaking of his land, tells of the goodwill of him that dwelt in the bush, in allusion to the time when Moses, it is said, turned aside to see why the Bush was aflame. Although this great sight was a miraculous bush, and the word bush still bore its narrower meaning of a shrub, did not God called out of the midst of the bush, "Moses, Moses" in the closest possible way, and is it not true that in the glory of the outward world, God is visibly aflame there? To us, out of the Bush, does his voice not speak to us in our heart, and do we not make reply, like Moses, "Here I am!"? Does not worship enter into us? Where may anywhere more holy ground be found? Why not upon Mount Lofty as much as upon Mount Horeb?

★

God then may shine out of Zion or out of the Bush. Zion has come to mean the building and the Church worship and the ritual, and the Bush has come to mean the creation of God in all its visible marvel and its intimate nearness. God shines out of one and out of the other. Perhaps the widest vision of God is obtained by the man who takes in both. There are people who say: Why out of a Church at all? Can I not worship God just as well, or even better, out in the Bush? Is not God everywhere and always speaking? Does he not still walk in gardens, as he did of old? Why should he be specially present on a Sunday and in a Church building? There is truth in all this. "God is a Spirit, abiding neither in this mountain nor in that Jerusalem". He is present everywhere and always. "In him we live and move and have our being". But because he is always near us, that does not mean that we are always consciously near him. When we say that we can do a thing at any time, we often find that we never do it at all.

A definite time and a definite place are great helps in the spiritual life. Jesus himself who spent so much time among the hills in solitary prayer, yet made it his custom to go into the synagogue on the sabbath day. After his intense religious experience at the time of his baptism, he first of all went out into the desert country, out, that is, into the Bush, to think out the meaning of that experience, then returned to his home town of Nazareth, and on the sabbath day went to the Church with which he had been familiar since his boyhood.

★

The companionship of others is always a great help. It is not least so in a Church. All our lives we have been joining with others in activity, and sharing interests in common. We were born into a home; we were educated in a school; we formed friendships. Even from the books we read our minds were learning from the men and women of earlier days. All that we are, we owe to the stimulus of other hearts. We are children of our times and of our heritage, and find encouragement and help in the society of like-minded men and women, whose heart thrills to the same music to which ours thrills. That is why it is natural to come to Church on Sundays. If a common interest draws us together into other groups and societies, why should we not be drawn together by our common need for God? It is in fellowship with the brother whom we have seen that we draw nearest to God whom we have not seen. It is in a goodly company that we can really come to know the Father of our Spirits. No man's religion has fed on loneliness, but there have been many who have first felt the response of their spirits to the Great Spirit in a Church.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Communion Service

SIR,—Leaning rather to the mystical than the rationalistic vein, I have sometimes felt that it is a deficiency in our denomination that we have no "ritual" of our own corresponding to "communion" in orthodoxy. For me, a modified communion service does not serve the purpose. I have used ours; and I have also compiled one of my own in which the theme of "grace before meal" is linked with the memory of Jesus and all good folk. But I have not been able to use either for some years. Like some of your recent correspondents, I feel that the whole thing is incompatible with our standpoint—also that there is anti-climax in the actual eating of a morsel of bread and the drinking of a sip of wine. Whilst to leave the elements unused on the altar seems inane.

Yet there is much to be said for special occasional services of a deeply devotional nature. I have tried a simple rededication service. Several of our ministers have experimented with candle-lighting celebrations. The use of appropriate music might help. I have been moved deeply by the music of a Roman mass (ignoring some of the words) till the sight of the priest drinking the wine brought me down with a jolt from the sublime to the absurd.

I have dreamed of a service woven round the theme of immortality, reaching its climax not in a sermon, but in the sounds (rather from an invisible disc than an inadequate orchestra) of Strauss's "Death and Transfiguration".

It would be helpful to hear of any experiments in these directions.—Yours,

Lewes. *Basil Viney.*

Stipends

SIR,—The fact that ministers or ministers' wives are being forced into outside paid employment is a threat to the existence of the ministry. In saying this, I think I am expressing the general view of those Midland ministers, of whom I am one, mentioned in Mrs. Gill Smith's letter.

The ministry is not, and cannot be, a part-time occupation. A minister, in accepting a charge, enters into a continuous relationship with a community, and the obligations of that relationship must always have *first* claim upon his time. If that were not so he simply would not be a minister. He may never say, "It's my day off" to the anxious relatives of the sick or the bereaved family of the dead. He must not even regard the finishing of a half-written sermon as more urgent than a sudden call for compassionate visitation.

The work of a "small country chapel" need not demand less time than that of a city church. The requirements of preparing for Services may be exactly the same, and probably in neither case will the minister have adequate time for study or any stated time for recreation. A minister's duty is to be "with his people" and this may be accomplished in various ways.

"Mr. Barnes always has time for us", a Newcastle member once told me. "Having time for people", whether amid the varied activities of a Herbert Barnes or in the daily life of a village community, is the distinctive mark of a minister and could not be expected of a person engaged on a so-many-hours-a-week basis. Such a one would, in fact, not be a minister but a kind of paid preacher. No young man or woman would prepare for such employment by long and arduous training. Whoever accepted such a post, being already gainfully employed, might very well regard his "ministry" as the less important of his two jobs.

A minister and his wife constitute a team for running a home and a church, in which joint activity both partners are fully occupied. If either of them has to divert time and energy to mere bread-winning, both home-life and ministry are adversely affected.

The problem before the Unitarian movement is whether to have a ministry or no ministry. To have a ministry involves the proper maintenance of trained and dedicated men and women who give their whole lives. Whether they serve one church or two is simply a matter of organization; the essential is their constant availability for pastoral service. That constant availability is now suffering slow erosion; we are tending towards a state of no-ministry—a circumstance which we Midland ministers find not admirable but alarming.—Yours,

Coseley. *F. J. Hamblin.*

THE CONTEMPORARY BOOK is the theme adopted for

BIBLE SUNDAY

DECEMBER 7th, 1958

Statements by religious and civic leaders of many lands testify to the relevance of the Bible in contemporary moral and social issues.

THE CONTEMPORARY PROBLEM is to pass from a situation in which day-to-day requirements absorb our resources, to a programme through which the Scriptures may become available in additional languages, in greater variety, and at lower prices than the contemporary situation permits.

CONTEMPORARY COSTS of the worldwide work demand a fresh consideration of every Christian person's contribution to it.

Your prayers and renewed support are earnestly sought on

BIBLE SUNDAY BY

THE BRITISH & FOREIGN BIBLE SOCIETY

146 Queen Victoria Street, London, E.C.4

Part-Time

SIR,—The proposal of a "part-time" ministry is of some interest to me as I have tried it. It seems an excellent idea in theory, but there are some rather troublesome practical difficulties.

(a) Many part-time jobs are of a temporary character;

(b) most part-time jobs are poorly paid in relation to the hours worked;

(c) it is rarely possible to obtain a suitable part-time job on demand—i.e., until a minister has been settled in a town for some while (possibly two to three years) he is not aware of local opportunities, nor may a suitable situation be vacant.

I suggest a more hopeful approach is that of a "pulpit ministry" only, i.e., a minister who is able to do so (perhaps, who has been trained to do so) takes a normal full-time lay occupation in or near the town where a normal ministry cannot be maintained. He will undertake to maintain the Services of the church, but will not be able to undertake visiting, running of clubs, etc. These things will have to be undertaken by the members of the congregation, if they wish them to be done. It means a complete revision of the normal set-up in church organization—but it might save Unitarianism from extinction in many places.

One of the tragedies of the present century is the materialistic attitude to the ministry. Ministerial prestige goes hand in hand with stipends—no longer is the "poor parson" honoured for his sacrifice; rather he is told that he is fortunate to be allowed outside work!—and it is implied that if he was any good he would find a "better pulpit".

All honour to those who continue in their posts, but there must be a limit, even if some have not yet reached it. It appears that joint ministries are being successful in some places—though distance between churches prevents a wide extension of this idea. Possibly "area ministries" might be developed if the local "pulpit ministry" could be made workable. Perhaps the biggest problem is that of finding employment where such a ministry is needed—maybe the G.A. could act as a clearing house for the information necessary to make such a scheme practicable. I hesitate to say more—but suggest that the present situation is such that even the most unconventional ideas should be considered.—Yours,

Swindon. *Arnold Thomas.*

Unitarian Individualism

SIR,—It is about time somebody said something in defence of Unitarian individualism. For a few years it has been suggested in high quarters and low that the financial independence of Unitarian congregations is a bad thing, and that to end it will be the beginning of improvement for the Movement.

I have not the slightest doubt that with a more centralized denomination we could improve things organizationally. We might even have fuller churches; but they would not be full of Unitarians! One of my strongest personal reasons for wanting to become a Unitarian minister was that through the instrumentality of this freely associated body of people some resistance might be provided against the appalling inroads upon personality and freedom and compassion which the twentieth century has perpetrated. Your Oxford correspondents suggest that "attachment to this kind of individualism in the mid-twentieth century risks ruin of the denomination financially". I had far rather that the denomination were ruined than that it succeeded through the expedient of abandoning its first principles for the sake of "efficiency".

If there are Unitarian congregations which are mean and slack and ineffectual the remedy for this is an improvement, in both religious conviction and organizational efficiency, at the level of the local church, not London. It is a well-known maxim that he who pays the piper calls the tune. Unitarianism has maintained its unique position as a company of true individuals, and Unitarian ministers have maintained their outstanding virtue of free-mindedness, precisely because our system of church government and the appointment of ministers has buttressed our belief in the worth of the person and the sanctity of the conscience.

There are already enough trends in the Movement towards a more centralized control of both ministers and congregations. To put ministers' stipends in the hands of a national committee would set the seal on this. No, Unitarians must re-discover the capacity to be efficient, generous and independent. If we cannot prove that the life of faith cannot be lived without a bureaucracy then it seems to me we shall have nothing to say to the world.—Yours.

Kendal. *Tom Wardle.*

Science and Religion

SIR,—I was surprised to read in *The Inquirer* a comment on the exchange of opinion between Dr. Leo F. Koch and Rev. E. Shirvell Price in the autumn issue of *Faith and Freedom*. "J.R.", referring to himself as an impartial critic, considered that the honours seemed fairly evenly divided. May I, as one whose vocation should make me partial to the scientist, state that I was deeply shocked by the arrogance of Dr. Koch's arguments. He complained of "the complete lack of scientific terminology in lengthy discussions of man's religious nature", and claimed that "what was needed first of all is knowledge of man, both individual and collective, and second, a knowledge of religion itself.—". But his knowledge of man implied biological knowledge of man—"as a protoplasmic organism". Science may have much to contribute to religion but it will contribute most when its limitations are clearly borne in mind. The admirable and spirited reply to Dr. Koch by Mr. Shirvell Price surely made honours far, far from even.—Yours.

Cambridge. *Vaughan Lewis.*

The Communion of Saints

SIR,—I am grateful to the Rev. Arthur J. Long for his very helpful and, indeed, inspiring article under the above heading. There is, however, one criticism that I would like to make.

Mr. Long writes of "the alarming spread of Spiritualism in modern times". But why "alarming"? Is he prepared to challenge the genuineness of all the evidence regarding spiritualist phenomena now available? If so, I would remind him of the majority report of the Commission appointed in 1937 by the late Archbishop Lang to investigate the phenomena of Spiritualism. That report, which was signed by—among others—the present Dean of St. Paul's, and the late Master of the Temple (Dr. Anson), stated that in the opinion of the signatories the Spiritualists had proved their case.

And surely Mr. Long has not overlooked the fact that Jesus "came back" to his friends—in other words, he "materialised".—Yours.

Worthing. *Malcolm Rutt.*

The Average Vegetarian

SIR,—Connie Barnard is, in my view, perfectly right. May I support her, but from another angle?

The average vegetarian is less prone to rheumatism, has a considerably stronger resistance to common colds (and as a "teenager", misses the common spotted face and neck troubles) re-

(*Continued on page 392*)

AT AN INDUCTION SERVICE

By An Old Organist

THE other day I went to an induction service for the first time in my life.

I listened with interest and attention to an excellent address by an eminent divine.

Then came the usual speeches of welcome from the chairman and leaders of the church we were visiting, followed by suitable remarks by representatives from other Unitarian churches in the district, who were treating this occasion as a Unitarian Rally, after which the newly appointed minister replied in very suitable words and the proceedings came to a close.

As I sat in a pew listening, I wondered what I would say if perchance I was called on to speak; fortunately I wasn't, but an idea came into my mind which has lain simmering for years, born of sitting on the organ bench during sermons. I could not hear, through partial deafness and partly through poor enunciation on the part of the preachers.

Sitting quiet on these occasions, I liked to keep my thoughts on a devotional plane, and I have often thought how like the organ is to the body of believers in a church.

The members are something like organ parts, and an organ is a complicated outfit of parts and pieces: there are keyboards and notes, trackers to convey the movement of the keys to the valves connecting each note to its particular pipe; lots of notes, couplers, and stops, and the wind chests.

Some of these are wooden, some brass, some tinny, and the speakers are all hollow—the organ, I mean—some are permanently at the front and are often painted up and very showy—these blare badly if not properly controlled.

Some sing very sweetly, some only whisper, and some are all of a tremble if they have to be heard. There are no two alike.

Yes, they remind me of a congregation, and I must plead guilty of at times mentally labelling individuals with the organ parts they most resemble.

But go up to the organ, sit on the bench, pull out any or all of the stops, try all the keys, do what you like, the result is only a rattle and a clatter, just a dead lifeless thing, until you switch the wind on. Then when you switch on the bellows and the wind fills the chests, the pipes can speak, and instead of a clatter you can have music, and the organist can make beautiful music with the king of instruments and be a big help to the act of worship. All because wind is going through those hollow wooden and brassy pipes. What is the wind? You can't see it, you can feel it, and we read "The wind bloweth whither it listeth. Thou heareth the sound thereof but canst not tell whence it cometh or whither it goeth, so is every one that is born of (or filled with) the spirit".

Any church without the spirit blowing through it will be a collection of parts and pieces only, producing only hollow rattles and a travesty of divine music.

◆

The minister can and should be the organist, but every member, however hollow or brassy or wooden, can by opening his mind and soul to the incoming spirit play his one note in turn and in tune, and be an integral part in the divine organ to his own glory and the Glory of God. It is not enough just to attend and sit in the pew and listen, and put less in the collection that you pay for a seat in the cinema or theatre. That won't do you much good. It requires a conscious effort from you to worship and to pray—and sometimes it's not easy. But if you do believe in prayer at all, you must agree that your prayers and devotions make a difference, and help not only the preacher but the others in the congregation, and especially yourself.

So I would have spoken, had I been asked, because I feel any congregation of members needs a charge more than the incumbent. He has agreed to shoulder his task, but he can't play on an organ that's short of wind.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 30, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taverner
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. Rendall
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
[illegible], Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill
[illegible], Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible], Unitarian Church, 11, Rev. P. [illegible]
BILLINGSHURST, Free Church, High Street, 11, Mr. A. O. Tarrant
[illegible], Unitarian Church, [illegible] Road, 6.30 (December 7), Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lewis
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, [illegible] Road, 10.30 and 6.30, Rev. Arthur J. Long
[illegible], Unitarian Chapel, [illegible] Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Miss Phyllis Hardy
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Evans, 6.30, Mr. R. H. Jones
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Eric Jones
[illegible], The Church of the Great Companions, Hammond Hill, 3, Mrs. Iris Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitcham, 6.30, Mr. E. E. Lamb
CHESTERFIELD, Elder Yard Church, 10.45, and 6.30, Rev. Ernest Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11, and 6.30 Rev. R. H. Marsh
CREWE, Free Christian Church, Bank Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Youth Service
DERBY, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. M. E. Gregory
DITCHLING, Old Meeting House, 10.45, Mrs. E. Savage
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. L. Baker Short
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wiseman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Forth
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Connell
GLOUCESTER, Barton Street, 3, Rev. J. M. Quine
GUILDFORD, Ward Street Church, 11.15, Mr. K. R. Greenbury
HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Pierce
HALIFAX, Northgate End, 3, Rev. J. B. Tonkin
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 11, Rev. J. Murray Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible] Pyne
[illegible], [illegible], Unitarian Chapel, 6.30, Rev. T. M. Whittle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edward W. Hill
[illegible], [illegible] Street Chapel, 11 and 6.30, Rev. Albert Smith
LEICESTER, [illegible] Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11.15, Rev. Basil Viney
[illegible], [illegible] Street, Unitarian Chapel, 6.30, Rev. H. W. Kempsell
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, [illegible] Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mawson
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley E. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. A. W. Whitehead
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. R. B. [illegible]
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. R. Tatham, 6.30, Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Greenhalgh (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Edward P. [illegible]
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford, High Road, 11, Rev. T. E. Dalton, 6.30, Mr. M. [illegible]
LONDON, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Stanley Richardson
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. S. R. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Stanley Richardson
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. R. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 5, Rev. T. L. Evans
LONDON, Wood Green, Unity Church, [illegible] Road, 6.30, Rev. E. G. Lee
LONDON St. [illegible] ([illegible]), [illegible] Road, 11, Student

MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. Wilson
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bennett
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Allen Kirby
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (December 7), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Tonks
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. Benton
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam.
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kemsley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dummer
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Symonds
PRESTON, Unitarian Chapel, Church Street, 6.30, Student
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Rees
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Ashworth
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Searle
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. R. Jenkins
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. Evans
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Dr. S. J. Kennett
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Supply
SWINDON, [illegible] Hall Road, 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirby
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fox
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. Arthur Peacock
WALLASEY, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Dr. J. J. Kitching
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible], Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11 Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wearne
WELLINGTON, Service suspended — Enquiries — Mrs. Wearne, Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Evening, Rev. [illegible] C. [illegible]

THE LINDSEY PRESS

ALBERT SCHWEITZER
a biography
by Magnus C. Ratter
8s. 6d. by post 9s. 2d.

JAMES MARTINEAU
Selections
by Alfred Hall, M.A., D.D.
7s. 6d. by post 8s. 2d.

PRAYERS OF FAITH AND FELLOWSHIP
a carefully selected anthology
of liberal religious devotion
6s. by post 6s. 6d.

THE GREAT UNITY
by Margaret Barr, M.A.
a new approach to religious education
2s. 6d. by post 2s. 10d.

THE LINDSEY PRESS
ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 2s. 0d.
Miscellaneous — Prepaid
6d. per word, minimum 5s.
W. Horace Riggs Press Organisation Limited,
Kingsgate House, 115, Holborn, London, W.C.1.
Telephone: CHAncery 8752
Display Rates on Application Special Terms for a Series

THE WOOD TRUST FUND

Candidates of both sexes who are in training for the teaching profession, especially those who aim at elementary school teaching, and who are definitely connected with a congregation on the roll of the General Assembly, are invited to communicate with the Secretary: Dr. Mortimer Rowe, Essex Hall, 1-6 Essex Street, London, W.C.2.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial: EUS. 2912

(Continued from page 390)

covers from the simpler ailments of life more quickly, and lives a few years longer than the average meat eater.

He may lose a few pounds weight, may lose a little in immediate muscular power, but on the other hand, gains considerably in endurance. That has been my experience after twelve years as a vegetarian, and is supported by the experiences of thousands more all over Britain.—Yours,

Manchester. *W. Binns Hargreaves.*

Christening

Nicholson—Eileen Winifred, of 17 Wyles Road, Chatham, on November 2, at the Old Meeting House, Tenterden, by the Rev. G. Kereki.

News Review

Another New Opening

Kendal: On Saturday, November 8, the reopening of the renovated old Chapel in Kendal Market-place occurred.

The Chapel had been attacked by woodworm and had become unsafe, so Services had to be held in the Schoolroom. Now the wood has been treated and the roof upheld by iron girders. The organ has been thoroughly overhauled and the Chapel has been most beautifully re-decorated, with white walls, blue window panelling and a ceiling artistically patterned in crimson, purple and gold. The congregation dates from 1687 and the Chapel building from 1720.

The Mayor and Mayoress of Kendal and members of the Town Council were present at the Service which was conducted by the minister, Rev. T. Wardle, the preacher being Rev. Eric Shirvell Price, of Bolton. The Chapel was nearly full with a congregation of about 200 from the Lake District and its environs—some even from farther afield. They were welcomed by the Chairman of the Congregation, Mr. Tom Smith.

In his sermon, Mr. Price reminded us of the courage and loyalty of our ancestors, the ministers who, on St. Bartholomew's Day, 1662, left the Anglican Church rather than accept the episcopal form of worship which was restored with the accession of Charles II. By the Five-Mile Act of 1665 they were forbidden to live within five miles of a corporate town, or to act as schoolmasters. This Chapel was one of those built after the Toleration Act of 1689 and founded with an Open Trust.

In consequence, the congregation gradually grew out of Trinitarian beliefs and passed on to the freedom of thought which is the essence of Unitarianism.

The opening ceremonies included a tea and a social in the Schoolroom.

We are grateful to the workmen for the excellent work they put in, to members who cleaned the Chapel and, above all, to the minister, whose initiative and enthusiasm made this achievement possible. M.L.B.

A Thirty-Two Years' Ministry

Bradford: Chapel Lane Chapel: In June the 239th Anniversary of the Church on the present site was celebrated by a well-attended special service, during which the minister, Rev. F. A. Bullock, referred with pride and gratitude to the fine record of the Church, whose origins go back to 1662.

The Annual Gift Day, held on October 18, was a memorable and happy event. The sum of £472 was handed to the minister by members and friends of the Church. In view of the fact that funds are required for repairs and redecorations, this amount was most welcome.

In December, the Rev. F. A. Bullock will have completed 32 years of his ministry at Chapel Lane. To mark the occasion, a Social Evening and Christmas Supper has been arranged.

W. E. Day

The congregation of the Gainsbrough Unitarian Church has suffered a very great loss in the death, at the early age of 54, of Mr. W. E. Day, J.P., on November 19. Elvin Day was born at Brightlingsea, near Colchester, Essex, but was taken to Gainsbrough when six months old.

In Gainsbrough and for Gainsbrough he has lived his active life. For many years he worked for an engineering firm, and later set up in business with others making automatic wrapping machinery. He retired from the firm he created two years ago.

Mr. Day was a Governor of the Gainsbrough Grammar School—a prominent member of the Workers' Educational Association—a Justice of the Peace—and by no means least of all, a Trustee of the Gainsbrough Unitarian Church and Chairman of the Congregation. At the Sunday Services, and on other occasions, he was also the pianist, and would, when needed, act as lay preacher. In the Great Hucklow Holiday Home he took a special interest, spending many holidays there, often with the Sunday School and other children he loved. His dry, good humoured banter, his quizzical smile and gay, light-hearted spirit, made him the life and soul of any company in which he was present.

The Gainsbrough Unitarian Church was filled to overflowing by representatives of the civic, cultural and social life of Gainsbrough at the funeral service held there on November 21, conducted by the minister, the Rev. H. W. Kendall. H.W.K.

Printed by Whitmore and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd.,
at the Temporary Office, 14 Gordon Square, W.C.1—[illegible] Saturday, November 29, 1958